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notion of what Canada is and means, while to many Canadians it must reveal their manifest destiny.

Canada, though a colony, is not a dependency of Great Britain. Professor Smith puts the difference between the two distinctly. If he were writing controversially, he would doubtless emphasize even more than he does the fact that the views and arguments both of the Imperial Federationists at home and of the rampant (and, as he caustically suggests, snobbish) Loyalists of Canada are largely based on the assumption that the two are always the same.

It is easy to see that Professor Smith has run a tilt in his time with Sir John Macdonald, the late Premier of Canada. But he can afford to be generous; for he must be convinced that his views of the future of Canada, rather than those of that adroit politician, are true and must in the end prevail.

One of the most distinguished Englishmen who ever came to this country, speaking of his journey through Canada, said of its people and government that they were neither fish, flesh, fowl nor good red-herring; and the writer once heard Sir John Macdonald himself describe how Lord Salisbury had asked him why he came to leave Scotland for Canada, and how he had replied: "Is it not better, my Lord, to be the founder of a new nation than the prime minister of an old one?" The contempt of Canada underlying the first remark and the bumptiousness and inaccuracy of the second equally vanish before a book so full, so sober, so just—and if we believe in the sure working of the primal forces he describes we must add—so wise, as that which Professor Smith has written.

F. W. W.

*Zur eigenen Lebensgeschichte.* Von LEOPOLD VON RANKE.

Herausgegeben von ALFRED DOVE. Leipzig, Duncker und Humblot, 1890.—731 pp.

This volume closes the edition of the collected writings of Leopold von Ranke. It was the intention of the great historian to devote a special work to the events of his own life, viewed in connection with the general course of scientific and historical development during the nineteenth century. When startled in 1863 by the death of Jacob Grimm and other friends, he put in written form a sketch of his childhood and of his student life. This was followed in later years by dictations outlining his experiences as a teacher in the gymnasium at Frankfort on the Oder and parts of his subsequent career at Berlin. These are printed at the beginning of the present volume. The composition of the *Weltgeschichte*, however, prevented further autobiographical studies, and for additional knowledge of his life the reader must rely mainly on the correspondence.

This consists of letters written to the various members of his family, to scientific friends and to his publishers. The letters which reveal the deepest workings of his mind during early and middle life are those to his favorite brother Heinrich. Those to Heinrich Ritter, the historian of philosophy, are the chief sources of information concerning his early researches in the archives of Vienna and the Italian cities. As years and disciples increase his correspondence with Waitz, Giesebricht and von Sybel becomes more important. His letters to his wife, who was of English birth, contain his impression of life and work at Paris, London, Brussels and the Hague. The volume closes with a variety of extracts from his diary, and a number of occasional pieces. Among these his conversations with Thiers at Vienna in the autumn of 1870, and the proposition which he laid before Prince Bismarck in 1871 for the establishment of a National Academy for German History and Language are the most important.

The student turns with the greatest interest to the materials collected in this book for information concerning the early training and the inner life of this master of modern historical research. The impression which they leave is essentially the same as that which one obtains from the study of his works. Ranke was first of all a student of the Greek and Roman classics. He became very familiar with the ancient poets before he even took up the study of the historians or the philosophers. He also read the Old Testament in the original. He in short received that type of education which a century ago produced Niebuhr, Winckelmann, the brothers Grimm and the other great leaders in the revival of classical studies in Germany. Like his maturer contemporaries he was able to *live* in the ancient world even during the years 1813 and 1814. But he did not, he could not, stay there. Soon after he left the university he became interested in historical studies. He fell under the influence of the then prevalent reaction against the Napoleonic despotism and against universal empire in all its forms. He received much inspiration from Niebuhr's *Roman History*. After his removal to Berlin he became fully identified with that group of students among whom appeared the first movings of the spirit of revived German nationality. Their investigations, in whatever direction pursued, had political significance and helped to arouse Germany from its quietism.

Ranke now devoted himself to original research in modern history. His previous training had furnished him the tools with which to work. It, together with the studies upon which he was entering, gave him the broadest possible outlook. His taste had been cultivated by acquaintance with the best models. We therefore find in him from the first a deep insight into the play of human motives and a preference for the study of the larger and more intricate problems of universal history. This led

him at once into the domain of international relations. He had also the loftiest conception of the duty of the historian to discover the truth and to state it with absolute impartiality. Again and again in his letters and elsewhere does he rebuke partisanship and insist upon thoroughness in research and objectivity in statement. This is the priceless lesson which his life and work have taught the scientific world. He approached his task in a reverent spirit; and so strong with him was the ethical motive, that his study of history became almost a continuous act of worship.

A man of his temper could not be content with second-hand knowledge. He was desirous above all else of knowing and stating things as they were. Hence he early sought the archives and the great accumulations of unpublished materials in the libraries of Europe. In this work he was a pioneer and his reward was great, beyond what any successor can hope to reap. His spirit and the method of his composition were also to a large extent new. They attracted to his books from the first the public attention they deserved. He was fortunate, moreover, in possessing the favor of a government which has always been able to appreciate and reward research, when carried on even for purely scientific ends. When Ranke was on his first leave of absence, in 1828, the Prussian ministry asked him to name the sum of money he desired, and told him to stay away as long as the necessities of his work demanded. It is evident that the liberality of the Prussian government towards its scholars has been wise even from the political standpoint, for no class of its subjects has done more to raise that country to the commanding position she now holds. So long as their strength continues, the spirit of the stock exchange can never dominate her political life.

No purer or more exalted spirit than that of Leopold von Ranke ever adorned the scholarship of any nation. We admire his vast learning, his great productiveness and uniform excellence as a writer. We acknowledge that his work has given tone and character to historical writing among all the western nations, and has had not a little political influence in his own country. But even more than all this we admire the simplicity, the honest, free and catholic spirit of the man. This was his fundamental excellence, out of which all that is highest in his achievements flowed. May his succession continue unbroken in his own country, and may men of his character be multiplied elsewhere, especially on this side of the Atlantic, where the need of such is imperative. American scholars, especially of the younger generation, owe a debt of gratitude to him which cannot be easily repaid.

HERBERT L. OSGOOD.